

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 18.

NEW-HAVEN, SEPTEMBER 30, 1820.

Vol. V.

MEDITERRANEAN.

CHURCH MISSIONARY SOCIETY.

Proceedings of the Rev James Connor, in Syria, shewing the prospects of introducing the Scriptures of truth into that country; where many of the interesting scenes were transacted of which they testify

From Acre, under date of Feb 22, 1820, Mr. Connor states his proceedings at Beirout, Saide, Sour, and Acre.

Beirout.

My last Letter informed you of my proceedings in Cyprus, and that I was on the eve of sailing for Syria.

I landed in Beirout in the afternoon of Sunday, the 13th inst, and found, to my great joy, that the Archbishop of Jerusalem was there, having arrived, the day preceding, from Europe, by way of Egypt. On Monday Morning I went to visit him at the Capuchin Convent, and found him officiating at the altar. After Service, I introduced myself to him. We walked to and fro, for some time, in the area of the Convent, conversing about our friends in England, and on the object of my mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors, who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident that I judged it best to defer any further conference with him, till I shall see him in his Convent on Mount Lebanon, whither I shall probably proceed from Damascus. His printing press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

During my stay of two days and a half in Beirout, I had more than one interview with Monsignor Luigi Gandolfi, Superintendant of the Catholic Churches in the Levant. He is an aged and

amiable man. He remembers Mr. Burckhardt well.

I shall revisit Beirout, the Archbishop's Convent not being far distant.

Our Consul told me that the population of Beirout amounts to about 10,000 souls. Of these, about 3000 are Turks, and the remainder Christians of various denominations. I shall endeavour to establish a depot there on my return.

Saide.

On the 16th instant, I set out for Saide; and having passed along the foot of Lebanon, arrived there in the evening. I found in the inn where I lodged, Mr. Fuller, who travelled with Mr. Jowett in Egypt.

Saide contains, according to Mr. Bertrand, about 15,000 souls. Of these, 2000 are Christians, chiefly Maronites; and 400 Jews, who have one Synagogue.

As we have no Consul in Saide, and no Ecclesiastical Dignitary residing there, I proposed to the French Consul to take on himself the sale and distribution of the Scriptures. He told me, however, that, as French Consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the Providential interference which shortly afterward manifested itself. I had given an Arabic Psalter to a Maronite, for a slight favour which he had granted me. He sat down in the area of the Khan, and began to read. A number of people gathered about him, and looked at his book. Among the rest was the chief Physician of the place, Mr. Bertrand, a native of Saide, but of French Family, and very respectable connexions. The Arabic Psalter attracted his notice. He came up to me, and inquired eagerly if I had more Arabic Psalters or any Arabic Bibles; saying at the same time, that if I had thousands of them, I could easily dispose of them in Syria. I went to his

house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and, said, that if he could do any thing to promote its objects in Syria, he was most ready and willing to be so employed. I wrote on the spot a set of Instructions for him. He undertakes, with the assistance of his brother, who is Physician to the Prince of the Druses, to sell and distribute the Scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria, from Beirout to Sour. Mr. Bertrand is well known in the country; and, as I have heard from many, has considerable influence, and is universally respected. He only waits for the Books, to begin his work. Signor Vondiziano, of Larnica, will be his Referee. I trust that the Bible Society will speedily send out to Signor Vondiziano a large supply. Mr. Bertrand will correspond with Mr. Tarn, and will give him a full account of the sale and distribution of the Scriptures.

Sour.

On the 18th, I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek-Catholic Archbishop of Tyre. He will endeavour to supply his flock with Bibles; and will apply to his friend Mr. Bertrand for them. He tells me, that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greek Schismatics, 2000 Montonalis, and about 100 Turks.—Relics of the ancient splendour of Tyre are every where to be seen. Numerous and beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

Acre.

On the 21st I set out for Acre, our road lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no

lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin Convent.

Our Consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tiberias, Safed, &c. &c. Signor Vondiziano, of Larnica, will be his Referee.

In Acre, according to our Consul, there are about 10,000 souls: of them, 3000 may be Turks, the remainder Christians, (chiefly Catholics) of various denominations.

Nazareth.

From this place Mr. Connor writes, under date of Feb 27th.

On the afternoon of the 24th I left Acre; and, crossing the Plain of Zebulun, slept at a little village four miles distant from Nazareth. After having passed the villages of Sephoury and Cana of Galilee, I entered Nazareth about noon of the 25th, and proceeded to the Latin Convent, where I now write.

Nazareth contains about 3000 souls; of these 500 are Turks, the remainder Christians, chiefly Schismatic Greeks, under the Patriarch of Jerusalem. Tomorrow I set out for Jaffa, by way of Napolose.

INDIA WITHIN THE GANGES.

SERAMPORE.

BAPTIST MISSIONARY SOCIETY.

College for Native Youth.

Seminaries of a higher order, formed for the preparation of Christian Teachers, are beginning to multiply. Institutions of this kind have long been connected with the older Missions on the Coast of the Peninsula, for the supply of Catechists and Schoolmasters, some of whom have been admitted to the Ministry. It is probable that Seminaries of this description will gradually rise up, in connection with all the larger School Establishments of the different Societies throughout India. A Roman-Catholic College exists at Penang, for the instruction of Chinese Converts; and more recently, we have witnessed the formation of an Indo-Chinese College at Malacca, and the proposal of the Lord Bishop of Calcutta for a Mission College near that city. We have now to notice the formation and progress of a College at Serampore.

Mr. Ward, while he remains in England for the re-establishment of his health, is anxious

to procure support to this Establishment: and has circulated, with this view, various Papers, from which we have collected the following statement respecting the objects and the importance of the College.—*Miss. Register.*

Necessity for Native Missionaries.

The population of Hindoostan amounts, it is supposed, to not less than one hundred and fifty millions, of whom more than sixty millions are British Subjects. With the exception of a few Heathen but recently converted to Christianity, all these are *lying in wickedness*, and destitute of Christian Teachers!—The care of these Sixty Millions, in particular, naturally devolves upon British Christians: but what has hitherto been done for them? At present there does not exist in India one Christian Teacher for each MILLION of souls!

The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never be supplied from England: and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on Converted Natives, to qualify them for the work; and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on Native Preachers, therefore, that the weight of this work must ultimately rest; though the presence of European Missionaries will be indispensably necessary for many years to come.

Advantages of Native Missionaries.

The fitness of Native Preachers for the work can hardly be appreciated, without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive Preacher in it—an attainment which but few, even of those called Missionaries, acquire: without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air; and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them.

From what Treasury could Places of Worship be built all over India?—and if

they existed, who could persuade the Heathen to enter them? But the Native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labour in England: he also can find access to his own Countrymen, and, which Europeans cannot have, to the lower orders of his own Countrywomen, in every place: he can subsist on the simple produce of the country—can find a lodging in almost any village that he may visit—and knows the way to the hearts, as well as to the heads of his Countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palankeen are quite necessary. Thus the expense of travelling to an European is very considerable; while the Hindoo Preacher, subsisting on ten shillings a week, including travelling charges, will find that ample sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary which he requires there to maintain him, to be forgotten in the comparison between a Native and an European Missionary.

Objects of the College.

The great purpose of this Undertaking is—the due preparation of as large a body as possible of Natives of India, for the work of Christian Pastors, and Christian Itinerants or Missionaries.

It is fully admitted, that no person ought to be put in preparation for the Christian Ministry, whose mind is not the seat of gracious influences. The prayer of the Missionaries to *the Lord of the harvest* is, that HE would send forth Labourers into the Harvest. Their desire, on finding such in the Christian Church, is, to take them, as Aquila and Priscilla did Barnabas, and teach them *the way of the Lord more perfectly*; and thus assist them to go forth, *mighty in the Scriptures*.

The Natives at present employed as Christian Teachers in India, would be

considered, in England, as but poorly qualified for so important a charge: but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, *without Christ, and without hope in the world?* The Missionaries could not shut their ears against the cries of the perishing; and they could find no better helpers to go with them to the wreck, to endeavour to save some. They have herein attempted what they could; and they hope that this part of their Plan has been attended with some degree of success.

It may be observed, however, that the work of teaching in India is more like *crying in the wilderness, and disputing in the school of Tyrannus*, than the method used in England, of instructing men by prepared Discourses. Indeed the state of society and of Christian Knowledge in India would, at present, hardly allow of the more refined method pursued in Christian Countries. For this more popular method of instruction, some of the Native Teachers are tolerably well qualified; but, for want of a more enlarged view of the Christian System, they cannot answer the many inquiries made by their hearers: nor are they capable of opening the Mysteries of Redemption in the manner which they ought. The lowest order of these Native Teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

Besides the improvement of Converted Natives, who may be selected for the work of the Ministry or for Missionary Employment, Dr. Carey and his Brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sanscrit as well as Hebrew and Greek Scholars, they may be successfully employed as Translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The Dialects of India are so numerous, that it can scarcely be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their im-

provement and perfection can only be hoped for through the revision of learned Christian Natives.

The Children of English Missionaries, who may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the Heathen.

Commencement of the Undertaking.

Before Mr. Ward left Serampore, he had begun to give practical effect to this Plan, by superintending the instruction of a number of Youth, who might be considered as the first Pupils of this Seminary. In February, 1819, the number of Youth in the College was thirty-one, of whom twenty-three were Christians. In March, two Native Professors had been appointed; the one for Astronomy, and the other for the Hindoo Law. The Scholars had then been removed into the house already purchased; but rooms for their proper accommodation had not been erected, for want of funds. By the latest accounts, they had increased to 37, who were in actual and daily attendance.

First Examination of the Students.

On the 2d of August, the Students, to the number of 17, who have commenced the study of Sanscrit, were examined respecting the progress which they had made in the Grammar, by Dr. Carey, who is President of the College, in presence of a number of Pundits resident at Serampore.

Only one failed in repeating his Exercises readily from memory; and he had been previously absent about two weeks, chiefly on account of sickness. Of those thus examined two were Brahmin youths, two of the Writer Caste, one a Sikh, two Khasee Youths, and two of Burman extraction, one of them a Christian: the other eight were Christian Youths.

The view of these young men from various parts, thus laying a solid foundation for that expansion of mind which may enable them hereafter to become the means of diffusing light within their respective circles, with that of NINE Christian Youths making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.

On this Examination, Mr. Ward remarks.

Thirty learned Hindoos, mostly Brahmins, from all parts of India, speaking different languages, stood round Dr. Carey, as spectators.—What an interesting spectacle at the very first examination of an Institution, so fitted for diffusing light and happiness throughout the Continent of India.

Appeal in Behalf of the College.

If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the NATIVES THEMSELVES, as Europeans are too far removed from them, and too little adapted to the climate, to become the immediate agents to any extent in this important work. But if it must be done by Native Agents, what method more likely to effect it, than that of collecting Youths from every tribe and every part of India; and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation—lay open to them, by means of an ample Library and able Teachers, the various stores of learning and science furnished by the Western as well as the Eastern World—and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, not corrupted by unreasonable expectations, but fraught with knowledge, to become a blessing, in their own sphere, to the end of life! To accomplish this, however, some spot is necessary, secluded from those allurements to vice which abound in Eastern Capitals, together with a Library and Apparatus, the collection of which, with suitable buildings, and the support of able Professors, involves too great an expense to be provided in many different places at the same time. Of the suitability of Serampore for this purpose—sufficiently near the Capital of India, and yet perfectly retired—and the fitness to accomplish this object, of the Plan now so fully explained, the Committee leave the public to judge. They merely add,

that these ideas are the result of many years devoted to the consideration of the state of India, and the most effectual means of promoting its best interests.

ADDRESS ON THE FORMATION OF THE MARINE BIBLE SOCIETY OF BOSTON AND ITS VICINITY.

“Go ye into all the world and preach the Gospel to every creature,” was the last command of the risen and ascending Saviour. It was reserved to the present age to apply this injunction to the universal dispersion of the Holy Scriptures, and to commence on system that great work, which will not be accomplished until, in their own tongues, every nation shall *hear the wonderful works of God.*

Since it has been evidently seen, that the Bible scatters blessings in its progress; since the triumphs of its truths has been so obvious, as to overcome the most obdurate scepticism—it might seem altogether needless to retrace the steps, by which the victory was achieved. To recommend the Holy Scriptures, at this period of knowledge and benevolent effort, were to spend labour in proving that the presence of the sun is salutary in the expulsion of darkness, when we have but to open our eyes, and enjoy the utility of its light. Who is there in Christian lands that doubts whether the Bible be precious? Who is not convinced that the religion it teaches is a public benefit? Who does not know that it contains the precepts, by which life is ordered wisely; the comforts by which death is stripped of terror, and the information by which eternity is clothed with unspeakable interest? Surely none, but such as are totally unacquainted with it.

And are there such to be found? This is a momentous inquiry. It was hardly believed there were such in our communities, until experiment produced conviction of the fact. The benevolence, which prompted the search, was often wounded by the result. In neighbourhoods, which were supposed to be amply furnished, whole families have

been discovered destitute of the Word of Life. Yet these had opportunity of hearing instruction from the pulpit. How deplorable the case of such, as are destitute both of pulpit and Bible!

Such has been, in a great degree, the case with SEAMEN. The providence of God in the way of their vocation calls them to spend much of their time on the bosom of the deep, far from the assembly of his professed children and friends, and destitute of the sacred privileges of public instruction. It is the Bible, then, the precious Bible, which becomes to the reflecting Seaman of incalculable worth. From this storehouse he may draw, by prayerful reading, the treasures of God's truth, by which his mind and heart may be eternally enriched—the weapons of his warfare, in using which he may, through grace, overcome every enemy to his peace—and the consolations of Divine mercy through a Saviour, which may support and cheer him in every hour of adversity. The pious Sailor may hence exclaim with the poet,

‘ Though tempest toss’d, and half a wreck,
‘ My Saviour through the floods I seek;
‘ Let neither wind nor stormy rain
‘ Force back my shatter’d bark again.*

It was not to be expected that BOSTON, which owes so much to the enterprise, labours and perils of seamen, should be unmindful of their good. Already has it been shown that their souls are accounted precious, by establishing a meeting for their benefit on the Lord's day. And previously to this, by the benevolent exertions of the officers and members of the Massachusetts Bible Society, several hundred copies of the Divine Word were distributed among them. These are now fulfilling their commission, and, doubtless, administering warning and reproof, or scattering light and comfort.

But our seafaring brethren have almost seemed to suppose that the benevolent task of distributing the Scriptures is the exclusive claim of landmen. Comparatively little has returned to replenish the fountain. Seamen! Marine Bible Societies are founding, to give you

the enviable opportunity of taking *your appropriate share* of the delightful work—a work, to engage in which the nobles and distinguished men of other Christian nations have suspended their pursuits and monarchs have left their thrones—one of whom, the present Emperor of Russia, whose powerful patronage is now extending the Scriptures in more than forty languages throughout his extensive domains, declares:—‘ I find this undertaking not merely worthy of my attention. No, I am penetrated by it to the inmost recesses of my soul. I reckon the promotion of it my most sacred duty; because on it depends the temporal and eternal happiness of those whom Providence has committed to my care.’† You may think that the work will advance to its completion without your help. So indeed it may; for the cause of the Bible is the cause of God, and *the silver and the gold are His*, (Haggai, ii. 8.) to be employed at his bidding, for his glory. But can you consent to deprive yourselves of this privilege and pleasure, and to withhold your aid in more early accomplishing the devout hopes of every believer in the Bible? The field is yet vast. Notwithstanding all that has heretofore been done, we are told from respectable authority,‡ that there is on earth probably “not more than one Bible to one hundred and sixty inhabitants.”

The advantages for doing good by means of the Bible which are possessed by Seamen, are as observable, as their need of it is urgent. A master of a ship is vested with peculiar powers and facilities for exercising the most salutary influence. He is at once the friend and commander of his crew. His own comfort, safety, and prosperity depend on their attachment, skill and faithfulness. The Bible discloses the true secret of mutual affection and confidence. Let it influence a ship's company, and a little church exists among them. All its members are knit together by the same powerful tie. Compelled by their situ-

† 4th Report Amer. B. Soc. p. 45.

‡ Speech of the revered President of the Am. B. Soc.

* Cowper—83d of the Select Hymns, used at the Seamen's Meeting.

ation to associate, and cut off from all other human connexions, this very necessity conduces to their comfort and improvement. Their conversation, far from being trivial or corrupting, is in heaven; (Phil. iii. 30.) and they are helping each other in the way. Let them land among heathen—the loveliness of their religion will gain it friends. Let them converse with such as are Christians but nominally, and they may kindle the flame of devotion. The preacher is confined to the narrow sphere of his own shore. The pious Seamen is, as it were, a benevolent citizen of the world!

Not only then may Seamen, in common with all men, receive benefit both temporal and eternal from the Bible. They may also be instrumental by it in doing good. Shall we not then adopt the principle, that every seaman ought to possess a Bible; and in addition to this, that he ought, if practicable, by his own economy or at his own expense to accomplish the purchase, in order that *only such as are absolutely destitute should depend on the charity of the benevolent.*

It may be superfluous to suggest, that it is the obvious interest of all, who are connected with this valuable and interesting class of the community, that they be well, that is, religiously principled. But have not many overlooked this truth? The Ship owner, the Merchant, the Consignee, the Insurer, and every Passenger by sea, is deeply interested in it—not to mention parents, relatives and friends of Mariners. In fact, under the influence of Christian principle, what class of the community can be indifferent to the interests of another? It may not indeed be the tie of immediate connection and temporal interest; but there is a bond, stronger than these.

The Bible casts a new light on the relations and interests of Society. Where it sheds its influence, fraternal affection grows. Christians have a common bond of union and interest. They speak a common or mutually intelligible language. The book they venerate, is the cement of their friendship. Its religion

is the most efficacious Freemasonry—gaining for its possessor the heart, the hand, the purse of every real brother in every port. It is a Seaman's *Protection*, his proof of citizenship, and passport to consideration, esteem and kindness. It renders the stranger a friend, and makes the *friend closer than a brother.*

With what delight does the benevolent heart expand, in contemplating this change in the intercourse of men, to be effected by the blessed Bible! As if sin had not introduced into our constitutions enough of the seeds of death—as if his steps were slow, and his power feeble, and the elements were not armed, at times, with sufficient terrors to render the earth an abode of suffering—man has made it by his own wickedness a *field of blood*; and the ocean, the common patrimony of the nations, and their great thoroughfare, has afforded but facilities for annoyance, and beheld its waters stained not only with the effusions of national warfare, but by “murders most foul and horrible.” To these scenes, the thought of which lacerates the bosom, the Bible is destined to put an end. It says to nations, as did the Saviour to the troubled waves, “*Peace, be still.*” (Mark iv. 39.) It arrests the man of violence and blood, and is able to bend his stubborn knees at the foot of the cross.

Yes, the moral renovation of the world, which the sacred pages of the Bible predict, its holy doctrines, under the influence of their Author, are calculated to accomplish. The time is hastening—it is not far distant—its dawn is hailed by thousands—when *the earth shall be full of the knowledge of the Lord as the waters cover the sea.* (Isa. xi. 9.)

Let us hope that no inconsiderable share of utility will be assigned in Providence to the MARINE BIBLE SOCIETY, which is now going into operation. Let the Seamen of this port and its neighbourhood *lend a hand.* The work is well worthy of a free-hearted, generous Sailor. Such a one will exert himself to procure for his own use, and that of his comrades, the CHART, by which, with good observation, he may ascertain his

position, his progress and his bearings. He will labour to furnish himself with that COMPASS, which will enable him to shape his course, and direct him to the *desired haven*. (Ps. cvii. 30.)—God's holy word is that *chart*, and that *compass*. Let us strive to impart it, with all its excellencies, to all who are exposed to perish in their sins (John viii. 24.)—and our work will be abundantly rewarded. *Cast thy bread upon the waters*, says the Sacred Book, *for thou shalt find it after many days*. Eccl. xi. 1. Prov. xi. 24, 25. 2 Cor. ix. 7. 8.) *There is that scattereth, and yet increaseth—the liberal soul shall be made fat, and he that watereth shall be watered also himself. God loveth a cheerful giver—and is able to make all grace abound to you, that ye, always having all sufficiency in all things may abound to every good work.*

On behalf of the Provisional Committee,

WILLIAM JENKS, *Chairman*.

A CIRCULAR LETTER OF THE WARREN ASSOCIATION, HELD AT PROVIDENCE, SEPT. 12 and 13, 1820.

The Ministers and Messengers of the *Warren Association*, to the respective Churches which they represent, send Christian salutation.

BELOVED BRETHREN,

When we contemplate the approaching scenes of eternity, we perceive the immense value of time; and by the changes of each succeeding year, we are instructed to improve our fleeting moments.

But amidst the agitations of the present state, the eye of the believer recognizes the guidance of unerring wisdom, and sees all things working together to promote the best interests of every friend of GOD.

Impressed with this sentiment, we bow in submission to that holy sovereignty, which has, during the past year, removed several of our dear friends by death; and, in particular, *two of the Ministers belonging to this Association*. We lament their loss. They have been

taken from the Church below, at a period when a continuance of their faithful labours, and fervent prayers, seemed to be peculiarly needed. But they are gone. And while we still sojourn in a vale of tears, we trust that our brethren, COOMES and WINCHELL, are with Christ, which is far better.

On several of our Churches, the recent effusions of the Holy Spirit have been unusually glorious: and hundreds, it is believed, of ransomed sinners, have returned to GOD. The presence of many of these, together with the letters from those Churches, has diffused joy and gladness in our present meeting, and reminded us of those days when righteousness and peace shall pervade the earth.

But while we render humble thanksgiving to GOD, for mercy already received, let us think of that which is yet in store for Zion. And while we are cheered in view of the happy release of comparatively few prisoners, let us not forget the millions who are still chained in the dreadful dungeons of depravity, and exposed to eternal death.

May we not, then, with propriety, dear brethren, present before you, on this occasion, the duty of *prayer*; and, with an inspired Apostle, exhort you to "*pray without ceasing*." 1. Thess. v. 17.

Prayer is an indispensable duty of Christianity. And among the various motives which ought to induce a strict and persevering attention to it, we notice the following:

1. It is an employment suited to our present condition. Human beings are in a fallen state, and wretched beyond description. They are subject to numerous temporal evils: and, which is far worse, to a moral corruption, which justly exposes them to all the torments of eternal punishment. Hundreds of millions of our fellow creatures are now living on the earth, who have never yet heard that a Saviour has died for sinners. Multitudes in more favoured lands are despising the overtures of Divine mercy, and thus *treasuring up wrath*. The people of GOD themselves have many conflicts, trials and temptations. Sur-

rounded on every side by spiritual enemies, they are often, like ancient Israel in Egypt, ready to faint, under their burthens ; and indeed would, did not the Lord sustain them. Without Divine power and grace, no one can ever be saved. But amidst this awful scene of complicated misery, a voice from the throne of infinite mercy salutes our ears ; and we are invited, encouraged, and even commanded to look unto GOD, that we may be saved. We are assured, that through the great atonement of his dear Son, our Heavenly Father has made all things ready for our salvation ; and that he is more willing to give the Holy Spirit, in answer to prayer, than our earthly parents are to give good gifts to their needy offspring. For these blessings, it is our duty and privilege to pray.

2. Prayer promotes our progress in Christian knowledge, and growth in grace. The Bible is the treasury of divine instruction. But men of unhumbled, prayerless minds, cannot endure its truths. Hence they often wrest and pervert its sacred contents to their own destruction. And hence have originated many schemes of falsehood and delusion, of the most pernicious tendency to the souls of men. But the spirit of truth itself dwells in the humble suppliant, and leads him into all truth. "The spirit searcheth all things, yea the deep things of GOD." Whilst by its operations, Christ is glorified in the believer's view, and he perceives the true character of his Saviour ; he believes and rejoices in those numerous inspired declarations, which proclaim his *Eternal Divinity*. He trusts for the salvation of his soul from endless pains, alone in the sovereign efficacy of the great atonement ; and that soul-humblng doctrine of the cross, which has always been so exceedingly offensive to unholy hearts, becomes "more precious to him than gold ; yea, than much fine gold, sweeter also, than honey, and the honey dropping from the comb." In this his heart is more and more established ; and by it, is excited a flame of holy love. Every grace of the spirit is ripened to maturity. And forsaking the world, and continuing in prayer,

he presses towards the mark of perfection and glory.

3. The internal peace and prosperity of a Church, very much depend on the existence and continuance of a spirit of prayer amongst its members. Those professors who walk humbly with GOD in prayer, are prepared to walk happily with one another. They know how to bear with and to direct and comfort a weak and tempted brother ; and yet inflexibly to maintain that discipline, which affords no shelter to the incorrigible offender. Are their numbers small ? Are they poor and despised ? They still are patient in tribulations. They recur to the promises of GOD. They remember the condition of their Saviour, when on earth ; and they pray for their enemies. Are they prosperous in the world ? They unite in benevolent exertions in favour of those whom they constantly remember at the Throne of Grace. Through their liberality, the Gospel trumpet sounds in distant climes, and joyful heathen converts rise and call them blessed. While they cheerfully support the preaching of the word at home, they remember the destitute and the stranger, and for their sakes they encourage such as Jesus calls to preach his holy word. Thus through their mercy many obtain mercy ; and their number is increased by the outpouring of the Spirit. The Lord himself will be to them as the dew of heaven, and keep them as the apple of his eye.

4. Habitual prayer to GOD is the best preparative for the various duties and trials of life. Numerous and solemn are the Christian duties. To perform them, every day—every hour must be carefully improved. But the prayerless person has no heart to perform properly any duty. Through the negligence of some professors, many persons are prejudiced against the truth, hardened, and undone for ever. On the contrary, such as continue in prayer will find the path of duty plain and pleasant. Their lives will be useful and serene. They will die in peace. When will Christians be fully awake to a sense of their obligations and privileges ? In this

eventful period, let them look around them and through the earth, and behold the vast extension of the whitened fields ! Let them lay to heart the condition of sinners. Let them do to others as they would that others should do to them.— Let them think of an approaching judgment, and improve the talents committed to their trust.

Finally. Fervent and persevering prayer is an appointed and effectual means of hastening the fulfilment of the *Divine promises* in favour of Zion. The blessings which these include are glorious and heavenly, and lasting as eternity.

The prayers of saints, like an increasing cloud of incense, are now rising before the throne. And, notwithstanding all the scoffs of infidelity, their prayers will be heard. GOD will fulfil his promises, and give to his people the desire of their hearts. The earth shall be full of the knowledge of the Lord. The prayers of the saints shall be changed to songs of praise; and all tears shall be wiped from their eyes.

Then let none of the children of GOD be disheartened; but rather let them come up to the help of the Lord, and attend to their duty, and they shall inherit all things. Let them *ask*, that they may receive, and that their joy may be full. *Let them pray without ceasing.*

[Chris. Watch.]

INDIAN MISSIONS.

Extract of a letter from the Rev. W. H. Barr, President of the Missionary Society of the Synod of the South Carolina and Georgia, to one of the Editors of the Evangelical Intelligencer, dated Abbeville, August 15, 1820.

The missionaries sent out by our society have returned. It is their opinion, that the Creek Indians are not yet ripe for a missionary establishment amongst them. They attended a general council, and laboured in vain to gain their consent to the proposed measure of benevolence. Some of their chiefs were in favour of it, but the majority were in opposition. From the Creeks our missionaries proceeded to the Chickasaws.

Here they were cordially received. Their chiefs acceded at once to the proposals made by our society: and are willing to grant us all the privileges that we desire. In the most populous part of the nation, our missionaries selected an eligible site for a missionary station; it being healthy, fertile, well timbered, and not very far from navigation; and the Indians hope that our missionaries will soon return and occupy it. The Chickasaws number at present about seven hundred warriors; from which it is reasonable to suppose, their population must amount to three or four thousand; they are, therefore well worthy of the attention of our society. Missionary stations are already established both amongst the Choctaws and Cherokees; but nothing, as yet, has been done for the Chickasaws—a nation who boast that they never shed the blood of an Anglo American. Their eyes are now directed towards our society for assistance, and shall they look in vain? I have received a letter from Major James Colbert, in the name of the other head men of the nation, stating “That they are much pleased with our young missionary brothers, who have visited them: that they earnestly wish them to make the contemplated establishment among them, and teach their children; and requesting me to let them know if we will send them back in the course of the winter,”—Without waiting for the meeting of the society in November next, I shall venture to answer this letter, by assuring them, that their case shall be attended to by our society, and that we will make arrangements, as soon as possible, for that purpose. I cannot believe, that after organizing a society, one object of which is, “to promote the civilization and religious instruction of the aborigines on our borders;” after appointing missionaries to explore those regions, and select an eligible situation for a missionary station; after gaining the consent of a respectable tribe to this measure of benevolence, and after receiving a pressing solicitation from the Indians themselves, that our society will refuse to go forward. Nothing, I am confident, ought to prevent our acting immediately, unless it be ascertained at

the next meeting of the society, that our funds are not adequate. Nor can I believe that this will be the case. Liberality has ever been a distinguished trait in the character of the people of South Carolina, and Georgia. Thousands of dollars have been collected from amongst us to aid the charitable institutions of the North; and shall a scheme of benevolence originated amongst ourselves; the objects of which are not far distant, but nigh at hand, even the aborigines on our own borders—shall such a scheme fall to the ground for want of support?—Impossible! I must believe that as soon as it is generally known that we need funds, we will obtain them. It would be desirable that the necessary buildings could be erected the ensuing winter, and some land cleared, ready for a crop in the spring. A blacksmith, rough carpenter, and other labourers will be wanted; none ought to be accepted by the society, but those of a good moral and religious character; and it is hoped that the Lord will put it into the heart of some such to devote themselves to the missionary cause.—“Verily I say unto you, there is no man that hath left house, or parents, or brethren or wife, or children for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.”

CHEROKEE MISSION.

For the Religious Intelligencer.

Extract of a letter from CATHARINE BROWN, to Miss Jane Murray of Lansingburgh, N. Y. dated Talony, May 26, 1820.

Dear Sister in Christ—It is not because I have forgotten you that I have not written before. I assure you, dear sister, your kind letter was very refreshing to my cold heart, and I hope was thankfully received. I trust my kind sister will pardon my not writing sooner. I have been so engaged in my studies that I hardly had time to write letters.

I am now with our beloved brother and sister Hall on a visit from Brainard. If God willing I shall return in 2 or 3 weeks.

Surely, there must be something in that religion which causes us to love Christians—even those whom we have never seen. Well, if we are the disciples of Christ, let us be united in spirit, and be one in the Lord our Saviour. Dear friend, I am writing this to you just as I would talk to your dear sister Hall, whom I hope is a dear sister in Christ. I love you, though I have never seen you. Sister Hall has often spoken of you, and told me that you love the Saviour Jesus Christ: therefore I rejoice to tell you that we are sisters in Christ. Yes, I hope God has received me and adopted me for his child. O, how great is the loving kindness of the Lord our God, who has brought me from darkness into the light of the gospel. I often think what my situation was a few years since; when I was ignorant about the Saviour, and knew nothing of his holy character; but was blind in sin. O, how kind the Lord has been to me, that I was not left to wander in darkness, and slight the word of God, as many others do. It was sovereign grace alone, that I was made to hear the voice of God, while many of my people are yet living without God, and without hope in the world. O that I may love God more and serve him better. O, how I love the dear Missionaries who have left their native country, and come so distant to bring the glad tidings of salvation to my perishing heathen land. I know you would rejoice to see the glorious and happy day, when this land and all the Nations shall know and praise our dear Redeemer. We have truly long been neglected by the Christian world; but why should I complain, our Lord sent his glorious word in due season. The harvest is great and the labourers but few; let us pray therefore that the Lord would send more labourers into this wilderness to reap the harvest.

Dear Sister, pray much for us, and do not forget to pray for me, that I may be entirely devoted to God, and not forget the profession that I have made. Sister Hall is quite feeble; though she is much better than she has been for some time past. She wishes to be remembered af-

fectionately to you and to all her dear friends in the north. Brother Hall commenced a School here last week: he has now 25 scholars, and expecting some more soon. The people in this neighbourhood are very much engaged about learning, and many we hope are serious.

Dear Sister, let us pray without ceasing, especially for this School, that the Lord would bless them, and bring home many dear chosen ones. I would be glad to write you a long letter, if I had time, but I must conclude. Remember me at the throne of grace.

CATHARINE BROWN.

From the Pittsburgh Mercury.

OSAGE MISSION.

[The deep interest which many of our christian friends have felt in this important mission, and in the condition and safety of the valuable family embarked in it, have induced us to give publicity to the following letters—They are addressed to the Rev. Francis Herron.]

Little Rock, (Arkansas T.) Aug. 1, 1820.

Rev. and Dear Sir—The Union Mission Family, arrived in this place the 23d July, on the Lord's day. Our beloved sisters Dolly E. Hoyt and Susan Lines, have fallen asleep in Jesus. Sickness overpowered their vigorous frames, and we could not hold them back. They bore their dying testimony, in the most lively expressions, to the faith of the gospel. They had the typhus fever, and their last days were clouded with the loss of their reason. We buried sister Hoyt on the 21st of July, on the bank of the river. On the 25th, we buried sister Lines, in this place. "These are thy righteous judgments, O Lord." "Be still, and know that I am God." Sister Johnson, was taken at the same time with sister Hoyt, but after a long and tedious sickness; she is evidently regaining her health rapidly. Mrs. Vaill was seriously attacked but by the closest applications, day and night, her fever was broken. It has been intermittent for three weeks, and she is slowly gaining her strength. Brothers Redfield and Fuller, were seized, and have had a turn of the fever, in which they were brought low, but they are gaining vigor. My own turn came next; I have been reduc-

ed by the fever and ague, and just begin to write. We found it necessary to stop here for safety. Sickness appeared to be invading us from the boats in every direction. Heat and fatigue, and the confined state of the atmosphere, made our situation alarming, and we now wonder how we lived so long, or had such a measure of health.

Since our arrival, we have been greatly accommodated, beyond our deserts, with a habitation for the sick. Some others have been added to the number, particularly Mr. Chapman who was seized on Saturday. Having had a most laborious week, in directing the unloading of the boat and erecting a store for the goods, the whole burden fell on him, because of my feeble low state. Mrs. Chapman has the fever. Mr. William and Mr. Geo. Requa have both been brought down. Dr. Palmer, and brother Woodruff, and brother Spalding, have been preserved.

Great has been the kindness of God in sparing our beloved physician. Sisters Foster, Beach and Cleaver, have been feeble, but their health is tolerable, although sister Beach and Cleaver complain some. Sister Foster has had the best health of any sister in the family. Dear Sir, I write in weakness. I would fill the sheet, but I shall not be able this evening, if capt. Boggs leaves us this afternoon. This is our story. With this, we beg your prayers, for your afflicted brethren and sisters.

Yours, in Christ, WM. F. VAILL.

August 2d—Wednesday Morning.

Dear Brother.—Capt. Boggs sets out this morning. We are all, we trust, gradually recovering. No case is considered dangerous. Every morning finds us something better. This morning the sick are better, except brother Chapman, who has had a distressing night, but we do not consider him dangerous. Mrs. Chapman's fever still continues, but is not alarming. Should you ask about our little ones, they have been very well and hearty. A kind and indulgent Providence has taken care of them.

Our most affectionate regards to our dear friends in Pittsburg. Do pray for

us. We state to the praise and honour of God, that we have not been discouraged nor fainted in our minds. We leave all in the hands of a wise God, who governs the world, and who directs missions with the same kind hand. We believe that he is our refuge and strength. We have found a resting place in him. Be not discouraged Christian friends. The Lord reigns. WM. F. VAILL.

SICK-BED REPENTANCE.

From the Guardian.

The Author of the following Narrative, has given assurances of its truth.

Providence, June 5, 1820.

The subject of the following melancholy narrative resided in this town a few years since—was a near neighbour, and personally known to the writer. She was the only surviving daughter of respectable parents, and a darling child. Her temper was mild and conciliating; and her life had been comparatively inoffensive; or as some would say, *innocent*. I had missed her several weeks, and, upon enquiry, learnt that she was lying ill, in the last stage of a consumption. I immediately went to see her, and found her as described. She evidently had not many weeks to live: and upon conversing with her, I found she was perfectly insensible of her situation. Nothing appeared further from her thoughts than death. Though almost wasted to a skeleton, she seemed to cling with determined hope to life, and said she was mending daily. I saw the idea was strengthened by the assurances of her Physicians, and the mistaken tenderness of her friends, who could not bear to alarm her. The perplexity and painful embarrassment I laboured under, from a sense of duty, and the fear of being prevented seeing her, if I attempted to undeceive, cannot be described. But as I had always believed it was better to draw by love than drive by fear, to allure by the promises of the Gospel rather than terrify by its threatenings, I determined to try, by tenderness and persuasion, to gain her attention to eternal things. I visited her every day, and spent hours in reading the word of God, and endeavouring to point out its truths, and adapt its pre-

cious counsels and promises to her case. Often has my heart died within me, when, in the most interesting part of a subject I was reading, or speaking of, she would fall asleep, or betray, by a look of listless attention, or total abstraction, that she took no interest whatever in it. One effort was yet to be made, which was to apprise her of her danger; for it was evident her whole thoughts were employed on the subject of her recovery. Some of the family became convinced of the necessity of undeceiving her. They consented she should be told; but were unable to tell her themselves: and to me they delegated the dreadful task. Gratified as I was at this revolution in their feelings, I can never describe my own, when I found the room deserted, and myself left alone to deliver so fearful a message. The sense of my accountability, both to her God, and her earthly friends, for the manner in which this was done, almost overpowered me; and I was more than once tempted to retreat: but again, the worth of an immortal soul would urge me to faithfulness. She regarded me with disturbed attention, while I endeavoured, in the gentlest manner, to convince her of her danger; and the imploring look that seemed to say, "Oh, for pity's sake deceive me," wrung my heart to agony. At last, after a pause, she told me I was mistaken—that I did not know the nature of her disease—nor how sick she had been before—that she was now much better; and, if not disturbed, should certainly recover. The only satisfaction I obtained, was a promise of attending to the things of religion, and a consent to have a pious minister, whom she named, visit her, and pray with her. He came; and being a man of some medical skill, as well as faithful in his vocation, he questioned her respecting the progress of the disease: after which he prayed. His prayer was for a person about to launch into the eternal world. It was fervent and appropriate. He even commended her Parents to the supporting grace of God in the trying dispensation they were about to experience. All delusion vanished. She could not now remain insensible to her situation. For a mo-

ment after his departure she was profoundly silent. A convulsive heaving of her bosom alone evinced she had life. At last she uttered a piercing shriek, "Oh, now I know that I must die." With frightful violence she wrung her hands, and uttered the loudest lamentations. Apprehensive that her immediate dissolution would follow, some one administered a strong opiate; but it had no effect. A Christian friend in the room succeeded in calming the hurricane of passion and terror, by telling her these loud lamentations had no part in appeasing the wrath of God, or in fitting her soul to appear in his presence. For an hour she listened with deep attention, while she endeavoured to open the Gospel plan of salvation through a crucified Redeemer, and dwelt upon the mercy and goodness of that Being who casts none away that come to Him. Soothed by these promises, she resolved to set about the business of prayer and self-examination without delay. For several days her attention seemed absorbed in this great object. She assiduously studied the Scriptures, and seemed engaged in prayer and repentance. Her friends had contemplated removing her a few miles from town, anxious to try the effect of change of air and scene; low as she was they could not give it up; and she was accordingly removed. A new Physician was called in from the neighbourhood, who gave her hopes, that, by adopting a change of diet and medicine, she might be restored to health. Delusive hope! During the succeeding fortnight, which was the last of her life, the business of religion went on slowly; divided between her fears of death and sanguine hopes of life; and, separated from her Christian friends, she relaxed her efforts and zeal, confined them to quietly reading a chapter in the Bible, offering up the morning and evening sacrifice, and awaited with composure the dreadful messenger, of whose near approach she seemed to have no idea.

One evening she awoke at the going down of the sun, and complained of intense cold. It was in vain every attempt was made to warm her. She con-

tinually demanded new applications, until her father, unable longer to conceal the cause, said, to her oft repeated question, What makes me so cold? my child, it is death! With a look of indescribable horror, she exclaimed, "Is it possible? Can this be death I feel? Am I dying? You certainly are, my poor child, said the afflicted parent. Oh why, said she, did I not know this before? But self-deceived, I have no excuse to offer. Oh, had I attended as I ought to the words of the good minister, or to that Christian friend who sought to warn me of my danger, instead of the terrors I now feel, I might have been rejoicing in a reconciled God: though late He would have accepted my sincere repentance." Her mother exhorted her to go to Him now. She apparently prayed in great agony of spirit. And here let me pause to remark—whatever difficulties sinners offer to the Scripture character of Jesus Christ—whatever doubts they may have, or affect to have, with respect to His nature or His mission—"the great Teacher, Death," seems to take away the film of ignorance as well as prejudice, and to reveal the Divine character of the Saviour fully and clearly. The prayers of this interesting penitent were continually addressed to the Lord Jesus Christ, not only as the friend of sinners, but as the God whom she had offended, and who had created and redeemed her. "Thou God of mercy, thou Saviour of sinners," she would say, "have mercy on my soul! Spare me until I have made my peace with thee!" She then asked if she could live until to-morrow. Being told it was improbable she could survive but a few hours, she prayed with great earnestness for another day to live. "Oh, but one day," she would say, "but one more day to live:" but finding herself going fast, she continued to implore the pardon of her before neglected Saviour. Her agonizing prayers, clothed as they were in rich pathetic language, were enough to melt a heart of stone. Her afflicted mother, whom nothing but the grace of God supported in this trying scene, tried to apply the promises of the Gospel, exhorting her to give herself up

entirely to the care of that compassionate Saviour who died for such as her. She continued until past midnight in this distress. Her voice and strength seemed to hold out to the last. There was no cessation of her cries until a few moments before her death, when she was silent. Her mother hoping to gain some evidence of her peace, said, "Do you feel any more comfortable?" "I don't know," said she: "would I could live one more day! But if it must be so—not my will but thine be done. Blessed Saviour take me to thine arms." She then sunk back on the pillow, and expired.

We do not presume to lift the veil that hides the eternal world, or to anticipate the judgments of God, further than His word has revealed them. But surely we may, from this example, press upon the attention of all, particularly those who trust in a death-bed repentance, the necessity of attending now to the things that concern their everlasting peace. The uncertainty of such a repentance being sincere, when driven to it by the near prospect of death, cannot be too often shown. Still more vain the assertion that we are good enough to die. The young lady mentioned was as amiable as most who are denominated so; but she was at last taught she wanted "that holiness without which no man can see the Lord." Her mother has often told me, that, amiable and useful as she was, she never presents herself to her mind but in one character; and that, whether asleep or awake, whenever she is brought to her view, it is in the attitude of pleading for mercy; and with the heart-rending supplication, "Oh for another day to live!" "Thou God of mercy, if but one more day."

BOARD OF FOREIGN MISSIONS.

The 11th annual meeting of the American Board of Commissioners for Foreign Missions, was holden in Hartford during the last week. Members were present from Massachusetts, Connecticut, New York, and New Jersey. A sermon was delivered on Wednesday by the Rev. Dr. Nott, President of Union College, before a large and respectable assembly, from Mark xvi. 15—"Go ye into all the world and preach the gospel to every creature." A contribution was taken up on the occasion to aid

the funds of the Board, and the generous sum of \$305 was collected.

The Report which comprises the principal transactions relative to the seven different missions under the care of the Board, was heard with deep interest. The receipts for the past year have been considerably greater than former years; yet, from the extended operations of the Board, the Institution is considerably in debt. But amidst all the embarrassments of the times, and the repeated failures of banks, we are confident that the numerous *stock-holders* of this *Bank of Faith*, will never suffer the drafts of our missionaries to be dishonoured, or its credit to run down for want of funds.

YALE COLLEGE.

We are happy to notice the growing prosperity of Yale College. The excellent system of government pursued by the officers of this Institution, and the unwearied attention paid to the morals and religious principles of the students, will ever render Yale College an ornament to the state, and an important Bulwark to the cause of religion. The number of applicants who have been admitted to the next freshman class is considerably larger than is usual at commencement. In addition to the excellent building erected the last year, the corporation have resolved to build a new College edifice on the north of the present range, in the course of the next summer.

As we have frequent requests from our distant correspondents, to know the terms of admission, and the expense of Education at Yale College, we publish the following Statement of the course of Instruction, expenses, &c.

TERMS OF ADMISSION.

Candidates for admission to the Freshmen class, are examined in Cicero's Select Oration, Clarke's Introduction to the making of Latin, Virgil, Sallust, the Greek Testament, Dalzel's *Græca Minora*, Adam's Latin Grammar, Goodrich's Greek Grammar, Geography, Latin Prosody, and Arithmetic.

A candidate for an advanced standing, in addition to the preparatory studies, is examined in the various branches to which the class he proposes to enter have attended.

No one can be admitted to the Freshman class, till he has completed his fourteenth year; nor to an advanced standing, without a proportional increase of age.

Testimonials of good moral character are in all cases required; and those who are admitted from other Colleges, must produce certificates that they have been subjected to no collegiate censure. The students are not considered as regular members of the college, till, after a residence of at least six months, they have been admitted to matriculation, on satisfactory evidence of an unblemished moral character. Before this, they are only students on probation.

COURSE OF INSTRUCTION.

The Academical Faculty, to whom is committed the government and instruction of the

students, consists of a President, a Professor of Chemistry, Mineralogy, and Geology, a Professor of the Hebrew, Greek and Latin Languages, a Professor of Divinity, a Professor of Rhetoric and Oratory, a Professor of Mathematics, Natural Philosophy, and astronomy, and five or six Tutors.

The whole course of instruction occupies four years. In each year, there are three terms or sessions.

PUBLIC WORSHIP.

Prayers are attended in the college chapel, every morning and evening, with the reading of the Scriptures; when one of the Faculty officiates, and all the students are required to be present. They are also required to attend public worship in the chapel on the Sabbath, except such as have permission to attend the Episcopal or other congregations in town.

EXPENSES.

The annual charges in the Treasurer's bill are

For instruction	\$33 00
For rent of a chamber in college	6 00
For ordinary repairs and contingencies	2 40
For general damages, sweeping, &c. about	1 60
	<hr/> \$43 00

Besides this, the student may be charged for damages done by himself, and a small sum for printing catalogues, and other occasional expenses.

Board is furnished in commons, by the Steward, at about \$2 a week; or 80 a year, not including vacations. Wood is procured by the Corporation, and distributed to those students who apply for it, at cost and charges.

The students provide for themselves bed and bedding, furniture for their rooms, candles, books, stationary, and washing. There are also classical taxes, of a small amount, for fuel in the recitation rooms, catalogues, &c. If books and furniture are sold, when the student has no farther necessity for them, the expense incurred by their use, will not be great.

The following may be considered as a near estimate of the necessary expenses, without including apparel, pocket-money, travelling, and board in vacation.

Treasurer's bill, as above	43	43
Board in commons 40 weeks, from	75	to 85
Fuel and light	10	20
Use of books recited, and stationary	5	12
Use of furniture, bed and bedding	5	12
Washing	7	20
Classical taxes	5	8

Total, from \$150 to 200

Those who have their board and room in private families, will incur an additional expense of from 70 to 100 dollars a year. None are permitted to take lodgings in town, except when the rooms in college are not sufficient to accommodate all.

With regard to apparel, and what is called pocket-money, no general estimate can be made. These are the articles in which the expenses of individuals differ most; and which in some are unwarrantably extravagant. There is nothing by which the character and scholarship of the students at this college are more endangered than by a free indulgence in the use of money. Great caution, with respect to this, is requisite, on the part of parents. What is more than sufficient to defray the ordinary expenses, will expose the student to numerous temptations; and will not contribute either to his respectability, or his happiness.

ORDINATIONS.

Wednesday, Sept. 20, 1820, the Rev. WILLIAM J. BOARDMAN was ordained and installed Pastor of the Church and Congregation in North Haven, where the late Dr. Trumbull had so long laboured. The harmony of this People under the ministry of Dr. Trumbull, and their unanimity in calling Mr. Boardman so soon to supply his place, shews that they value the blessings of a preached gospel and promises a happy union. The solemn services of the day were performed to the acceptance of a crowded house in the following order: introductory prayer by Rev. Mr. Rich, of Columbia; sermon by Rev. Mr. Woodbridge, of Hadley, Mass.; consecrating prayer by Rev. Mr. Stebbins of West Haven; charge by Rev. Mr. Noyes, of Wallingford; right hand of fellowship by Rev. Mr. Atwater, of North Branford; charge to the people by Rev. Mr. Scranton, of North Milford; and the concluding prayer by Rev. Mr. Clark, of Milford.

Ordained at Cheshire on the 26th inst. the Rev. ROGER HITCHCOCK. The introductory prayer by the Rev. Aaron Dutton, of Guilford; Sermon by the Rev. Mr. Gillet, of Branford, from 2 Cor. iv. 5.—*For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus sake.*—The ordaining prayer by the Rev. Mr. Smith, of Durham; the charge by the Rev. Mr. Ely, of N. Bristol; right hand of fellowship by the Rev. Erastus Riply, of Meriden; and the concluding prayer by the Rev. Charles Atwater, of N. Branford.

NANCY PITTSFORD.

We republished, a few weeks since, from the *Middlesex Gazette*, an obituary of Nancy Pittsford, and gave credit for the article to the paper where we first saw it. But it appears from an acknowledgment of the *Gazette*, that the article first appeared in the *Christian Spectator*.

PUBLISHED EVERY SATURDAY,
BY NATHAN WHITING
PRICE { \$3 a year payable in 6 months.
 \$2.50 if paid in advance.